

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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## 'UNITY.'

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### NOTES.

Our readers will be interested in Mr. Cowl's estimate of the National Conference, it being his first introduction to an Unitarian body. If he is a little too glowing in his estimates, it shows all the more clearly his own sympathies and convictions.

A favorite exchange has published another of UNITY poems, and, as on previous occasions, it has forgotten to indicate the source. This does not make us feel bad, but it might make our exchange feel better if it placed the responsibility where it belongs.

*The True Religion*, in a recent number, struck off a noble bit of theology when it said: "If the race is to have immortality and heaven, it will not be for the relation of Christ to certain theological schemes, but because the race had immortality from the beginning, and the power and will to attain holiness and happiness through moral progress and victory."

Modern writers have fallen into the habit of frequently beginning the plot of their stories in one continent and completing it in another; but Mrs. Oliphant, with unparalleled audacity, carries her last story from one world to the other, and completes the plot of "The Little Pilgrim" in heaven. This may be good religion, but it seems to us to be questionable literature.

Ten Unitarian ministers are needed to fill the vacant mission fields in the West to-day. But they must be ministers equipped with those endowments which alone make the true minister,—clear minds, warm hearts, steady nerves, and a stomach that is not out of repair; and most of them must be men who are worth eighteen hundred dollars a year, but willing and able to work for ten or twelve.

Rev. E. Paxton Hood, the London preacher and author, has been visiting America, and is impressed that the religions of the churches he visited here "is the most simple and beautiful I have ever seen. It is impossible not to feel that the absence of any legal ecclesiastical status, or superiority, promotes a feeling of healthful and amiable loving kindness from each to all and from all to each."

Cardinal Newman was recently seen in London wearing the blue ribbon along side of Rev. Newman Hall. There is probably no city in the world where the blue ribbon is more needed than in London, and when these worthy representatives of opposing systems touched elbows in the interest of a pressing reform, they rendered useless many a ponderous volume of theological disputations.

Philip Wicksteed says, in the London *Enquirer*, that "the war we have just been engaged in was a stock-jobbers and bondholders war." We have been unable to avoid this feeling all the way through. The marshalling of England's troops for this war, of which we caught occasional glimpses this last summer, revealed John Bull in his complacent, self-congratulatory and brutal moods, rather than the high England of noble thought, quick conscience, and world-helping science.



The wife of the President of the Mexican Republic, Mme. Gonzales, is visiting this country for the purpose of continuing her study of medicine and surgery, the rudiments of which, according to the *Woman's Journal*, were acquired on the battle fields of Mexico. This is an example which many of the women who stand high in the political circles of the United States would do well to copy. It is humiliating to reflect that the women whose ambition it is to grace Washington society, sometimes help disgrace Washington statesmanship.

In the recent burning of the Robert E. Lee, the great Mississippi steamer, near Vicksburg, two more heroes were revealed in common clothes and among the unpretending ranks—Stout, the pilot, and Perkins, the engineer. They stood at their posts, with the flames pressing upon them, until the boat was run ashore, thereby saving perhaps half a hundred or more lives. This is John Hay's Jim Bludsoe in real life, and humanity is full of them. You are liable to turn up your nose at one of them on any street crossing or railroad train.

The Liverpool barber who would not accept any pay for his service from a gentleman in whose hat he saw the name Ralph Waldo Emerson, because he had such respect for the name that he could not receive money from any one wearing it, proves that there is something in a name. If he still lives, he may realize that his gracious compliment is being rewarded, with the assurance that the circle of loving disciples is being widened a little more rapidly on account of it. Appreciation is catching; genius is contagious. Thus it is that the Arabian proverb is justified—"A fig-tree looking upon figs becomes fruitful."

In the death of Edward Bouverie Pusey, which occurred on the 16th ult., the great reactionary and High-Church movement in England lost its ablest scholar, its most persistent champion; one whose name is given to that class of Episcopalians who are trying to revive the doctrine of the real presence in the sacrament, the confessional, the authority of the early councils, etc., etc., without falling into the Church of Rome. Their appeal has been to sentiment, in defiance of reason, and for a time they doubtless represented the devout and zealous end of the Anglican Church. But the soul cannot soar far or high with one wing pinioned. Religion droops when reason is left behind. And the

"Puseyites" scarcely survive their prophet. The "Tractarian Movement" has passed into history before its great scribe.

Miss Frances E. Willard is soon to start on her third annual lecture tour through the South. This is high service to the cause of political reconstruction, as well as to the cause of temperance. Let Northern ideas be carried South in concrete form, in the shape of Northern men and women. Let these be heard on stump, platform and pulpit, and prejudices will vanish, and mutual misunderstanding will give place to mutual appreciation. No more direct agency for teaching the South liberal religious ideas is now before the people of the North than the sustaining of such indirect missionaries as Miss Willard in the temperance field, and Mr. Mayo in the educational department. The Unitarians at Saratoga pledged themselves to the support of the latter, and we hope that the necessary funds will be forthcoming.

John G. Whittier joins in the Quaker protest against the introduction of military display in the bi-centenary celebration of the landing of William Penn—the man who laid the "sure foundations of the great commonwealth upon the precepts of the Prince of Peace." To which protest we say, aye, verily. Let us have done with this *playing* at war. The least interesting and most suffocating spot in all London, to us, was the Armory Hall in the Tower, where are arranged the accouterments of war and the armaments of by-gone generations. It made the soul sick. We long for the time when "red coats" and "blue coats," carbine and bayonet, will be remanded to such antiquarian galleries. Until that time comes let them be handled only when there is *business* on hand. When might is needed to champion the right. When the lower life is given away to save the higher, and blood is spilt to economize blood.

About two weeks ago Felix Adler and W. M. Salter addressed a large audience in the interest of a movement to establish a "Society for Ethical Culture" in this city. As we go to press, a mighty convention of evangelists from England, Canada, and every part of the United States, are in session in the Young Men's Christian Association building. The first sought to help the world by ridding it of prayer and the thought of God; the latter looks for help and regeneration from no other



direction than this. We have large sympathy with both meetings, and we are sure this is possible without intellectual confusion; for in the larger synthesis we believe it is possible, aye, necessary, to combine the vital element of the two gatherings. The clear, intellectual conceptions of evil and of virtue, represented by the one, needs the reverent trust, the uplifting song, the joyful consciousness of omnipotence besetting the sinner on every side, of the other. Combine these, and the sharp acid in Adler's sentences, when he speaks of churches and ministers, will be left out; and the gross superstitions, the irreverent familiarity with Deity, the Godless talk about God, which characterized much of the proceedings of the others, will be omitted. It is unjust to dispose of either gathering with flippant adjectives. Neither were fools nor knaves; but rather did the speakers in both of these meetings give the impression of large-hearted, willing-handed and earnest souls. There is need of and room for both. Let each do well its work apart, and after awhile they may know each other well enough to work together.

#### UNITARIAN VIEWS OF JESUS.

*Jesus is divine*—because the child of God, bearing his likeness, gifted with the divine Spirit.

*But Jesus is divine-human*—i. e., placed under human conditions and limitations, touched therefore with all human infirmities.

*Jesus is not God*—any more than a son is the father, or than a deputy is the sheriff.

*Jesus manifests God* just so far as he embodied divine qualities. But the infinite cannot reside entire in the finite.

*Jesus had wisdom*—but not infinite. He did "not know the day nor the hour, etc." There is no reason to suppose he knew modern science.

*Jesus had power*—but not infinite. There were things he said he could not do, things not his to give.

*Jesus had goodness*—pre-eminent among men; but not infinite, for he would not let it be ascribed to him in an absolute sense.

*Jesus was tempted*—God cannot be. Temptation implies the possibility of yielding—is, in fact, a yielding to sinful thoughts—a powerlessness to keep them out of mind. If it be said he was "tempted yet without sin," it must mean only that the sinful thought did not pass into sinful act.

*Jesus had an independent will*—contrary to God's will, at times, which it would have been sweet to

him to follow. He saw its insubordinate and sinful tendency, and had to overcome it, as we do ours. "Thy will," he said in the prayer, "*not mine, be done.*" If he was wholly divine and perfect, why not follow his own will? If he was God, how could he say, "*not my will be done?*"

*Jesus saves us*, not as he brings us to himself, but as he draws us under the influence of God. We need God to strengthen, illumine, and adopt us, as he did Jesus. And Jesus' life shows us how this is possible.

*Deity and Divinity.*—There are *degrees* of divinity (divineness). We may say more divine (God-like), or less. But there are *no degrees* of Deity. He is infinite, perfect, absolute. God is God, and there is none other in that rank but He; none standing beside him in majesty, might or glory. J. C. L.

#### STOPFORD BROOKE'S TEMPERANCE TESTIMONY.

Rev. Stopford Brooke recently gave his testimony in favor of total abstinence, before the debating society connected with his church. He said:

"Since I became a total abstainer, I have found myself able to work better. I have greater command over any powers I possess. I can make use of them when I please. When I call upon them they answer. I need not wait for them to be in the humor. It is all the difference between a machine well oiled and one which has something among the wheels which catches and retards the movement at unexpected times. As to the pleasure of life, it has been also increased. I enjoy Nature, books, and men more than I did—and my previous enjoyment of them was not small. The fact is, alcohol, even in the small quantities I took it, while it did not seem to injure health, injures the fineness of that physical balance which means a state of health in which all the world is pleasant. \* \* And I am sure, from inquiries I have made, that it is true for a great many other people who do not at all suspect it. Therefore, I appeal to the men here, young and old, to try abstinence for the very reasons they now use alcohol—in order to increase their power of work and their enjoyment of life. Let the young make the experiment of working on water only. Alcohol slowly corrupts and certainly retards the activity of the brain of the greater number of men. They will be able to do all they have to do more swiftly. And this swiftness will leave them leisure—the blessing we want most in this over-worked world. And the older men who find it so difficult to find leisure, and who, when they find it, cannot enjoy it because they have a number of slight ailments which do not allow them perfect health, or which keep them in over-excitement or over-depression, let them try—though it will need a struggle—whether the total abandonment of alcohol will not lessen all their ailments, and by restoring a better temper to the body—for the body with alcohol in it is like a house with an irritable man in it—enable them not only to work better, but to enjoy their leisure. It is not too much to say that the work of the world would be one-third better done, and more swiftly done, and the enjoyment of life increased by one-half, if no one took a drop of alcohol. \* \* Whatever men may have said in the past about the joys of drinking and of its harmlessness, there is no possibility any longer of doubt that they were wrong. It has been proved, step by step, that this element received into the human system is the direct cause of far more than half of the crime, the disease and the insanity of mankind, and the indirect cause, through heredity, of unnumbered other evils. It stands alone in abominable pre-eminence as the Power of Evil



who degrades and then murders the human race. Nor is this statement one whit exaggerated. It is plain prose. Therefore I say it does not matter what personal enjoyment you get out of it by using it moderately; it is your duty the moment you see the truth—and it is a sad thing to see it only as I have seen it, when the half of life is over—to throw yourself heart and soul into the war against this evil for the sake of the human race. Let love of man banish alcohol from you. If you are not able altogether to save yourself from the ranks of those who belong to this evil, save the young who are not yet infected. Take care that none belonging to you touch it. You will do more good by joining in warfare against this wrong power than you will do by any other kind of charitable or active work, and you will be certain that everything you do will bear fruit, will save and redeem men. There are few things of the good results of which we may be certain, still fewer in which the good fruits of our work we are allowed to see. This is one of those things. And the work is purely human. It is not necessarily bound up with any political or theological party. It can bind men who differ in anything else together into a brotherhood, all the members of which agree in the end to be reached, and in the means fitting to attain that end. The sooner we join that brotherhood the better. It is not enough to think only of ourselves, to become total abstainers because our health will be better or our enjoyment of life greater. We are then only wise and selfish. We have not done enough until we enroll ourselves among those who form the army of attack on this great evil, and feel in our hearts the impulse, sympathy, power, and ardor which union for a great human cause creates, supports, and develops towards victory. It is that which taking the pledge means, and, let men laugh as they will, no better and no more ideal action can be done."

So heartily do our own convictions concur with the above, that we can scarcely resist the temptation to italicize one-half his sentences. But the manly vigor and the large humanity which these sentences contain render the italics quite unnecessary. The whole address, as we find it reported in *The Inquirer*, confirms the impression made upon our mind when we heard Mr. Brooke preach in his own pulpit last summer. A right manly man. One who, though familiar with books, was not bookish. One whose warmth of heart suffused his intellectual life. One in whom logic found a conscience that was willing to abide by its decisions, and, when necessary, to execute its commands. When he found miracles to be incredible, he said so, and left the church whose foundations were based in the supernatural, although there were upper apartments, with fine bay-windows looking out towards rationalism. These he might have occupied in elegance, with Matthew Arnold and other genial spirits, who are willing to enjoy the superstructure while they are busily at work in undermining the foundations. This last step of Mr. Brooke is like unto the former. When he suspected alcoholic drinks, he ceased using them. When his experience justified the action, he is prompt with his testimony. Would there were more such men as Stopford Brooke to help purify besotted London, to energize the consciences of clear thinkers, to help make comfortable respectability uncomfortable with a consciousness of the woes and crimes of humanity about them.

## Contributed Articles.

### THREE BED-TIME PRAYERS FOR OUR LITTLE ONES.

J. T. SUNDERLAND.

#### I.

Thanks I give thee, Heavenly Father,  
For this day so glad and bright;  
Now that evening shadows gather,  
Guard me safely through this night.  
When the morning breaks in beauty,  
Waken me to love and duty.

#### II.

Safe in loving, unseen arms,  
'Now I lay me down to sleep,'  
Free from fear and all alarms,  
Since 'tis God the watch doth keep.

Grateful for the happy day,  
Thankful for the silent night;  
Keep me while I sleep, I pray;  
Wake me with the morning light.

#### III.

God of rest, and work, and play,  
Kindly through another day  
Thou hast led me on my way.

All the good the day has brought me,  
Every lesson it has taught me,  
Let me for it thankful be;  
It is all Thy gift to me.

Have I sinned in act or mind,  
Word untrue, or thought unkind?  
I would Thy forgiveness seek;  
Pity me, for I am weak.

In Thy hand I fall asleep;  
Thou a faithful watch wilt keep;  
He who loves me in the light  
Will protect me all the night.

NOTE.—Believing it to be of great importance that we early teach our little ones habits of prayer, and realizing how hard it is to find prayers for use that are at once simple, rational and devout, I venture to send the above to the columns of *UNITY*, hoping they may meet a want in other homes besides my own.

J. T. S.

### THE SUNDAY SCHOOL.

MRS. L. K. EFFINGER.

A Paper read before the Spring Session of the Illinois Liberal Religious Fraternity, and published by request of the Conference.

I have been asked to open the subject of Sunday School work at this Conference, and I do it gladly; not because I have any new plan or startling theory to propose, but because of the great importance which I attach to the work, and of my desire to contribute an earnest word to the discussion of



so interesting a theme. Taking it for granted that the Sunday School is an essential feature of our liberal work, I proceed, without further introduction, to speak of those things which, in my judgment, are necessary to its usefulness, and those methods of work by which the best results are to be attained.

As in that famous recipe for cooking a hare, we are told to first catch our hare, so in considering the interests of a liberal Sunday School, the first requisite must be to catch the children. And this is not so easy and so much a matter of course, in all cases, as you might suppose. Many liberal parents are afflicted with the notion that the children must be allowed to do precisely as they choose about attending Sunday School. If it amuses them to go, why, let them go, by all means, provided always that the dinner hour on Sunday is not interfered with thereby; and also that they have hats and dresses in the latest style. But if the children prefer visiting or going fishing, or the hour is inconveniently near dinner time, or if Mary Jones, or Susan Brown, or Harry Smith goes to the Baptist, or Methodist, or Episcopal School, and wants their company, why it really does not matter about our Sunday School. We are not Puritanic in our notions. I believe in liberality, and we do not propose to force our children in this matter of religion. And so it frequently happens that the painstaking teacher, who is conscientiously endeavoring to do her duty by her class, is confronted with a row of empty or half filled chairs; and those who attend on one Sunday are absent on the next, so that her efforts at anything like efficient and systematic work are almost totally frustrated.

To secure the regular and punctual attendance of the children is a great point gained, and until this is gained not much can be accomplished. To this end the co-operation of the parents must be earnestly sought. I believe that a regularly organized Sunday School Association within each church would do much to aid in this matter of securing full and regular attendance, as well as in promoting other interests of the school.

But the children caught, we must next have a superintendent who shall be an active aid and a guiding force—a person, be it man or woman, who sympathizes with children, and who is in him or herself a center of light and warmth for the school.

Next we must have *teachers*—not merely lay figures who do duty as teachers, who can call the roll of their classes, mark absentees, and hear the children read a few verses apiece from the New Testament, but men and women who have some interest in their work, and some intelligent purpose in what they do. The number of such persons in any ordinary church, who are both able and willing to enter the Sunday School, is never great; but if there are but two or three, it would be the part of wisdom to put the school under their care, dividing the children among them, rather than to place them in the hands of careless and incompetent teachers, whose influence must

always be to lower the standard of teaching, and generate the feeling for which there has been too much reason in the past, that the Sunday School amounts to but little. Next we must have tools to work with, such as singing and service books, lesson-papers, etc.

I must here heartily congratulate our Unitarian workers on our Chicago tool-chest, which is gradually being filled with new and valuable implements for Sunday School work. The publication of these helps begins a new era in the Liberal Sunday School. To one like myself, whose experience in the work of rational religion in the West dates back some twenty-five years, to the day of the very smallest things, the helps that are now afforded in the Sunday School work seem an inestimable boon; and it is to be earnestly hoped that our Sunday School workers everywhere will avail themselves of these helps. We have, thanks to the culture and energy of some of our Western ministers, a Sunday School song book, the "Sunny Side," which is unexceptionable, both as to words and music, and the "Unity Songs and Services," from Mr. Blake, which are, as one has said, a liberal education in music to a Sunday School, and, I may add, in devout expression also. In the past three years we have had a number of courses of lessons published in the *UNITY*, on leaflets, and latterly in *Little Unity*, which have been the greatest help and benefit in our schools to all who have used them. With these helps before us, and with minds to think for ourselves, we are surely not under any necessity of going without lessons, or of falling back upon "International lesson papers," and "Moody and Sankey hymns."

But what *plan* shall we pursue in our teaching? Shall we adopt the one lesson system, or shall each teacher pursue a method of her own? I think there are but few courses of lessons which can be profitably pursued by all the classes of the school at the same time; though there are some lessons, such as Mrs. Sunderland's on the "Stories from Genesis," and those on "Heroes and Heroism" from the same pen, which, while they may be taught in the simplest form to the infant class, may, in the hands of a competent teacher, widen out into studies of science and philosophy and comparative religion, of history and human character, which cannot fail to interest an adult class. But where it is not possible to use the same lesson for all the classes, I must still insist that there must be some unity of purpose and work among the teachers.

The lessons, whatever they are,—and there must be lessons,—must be under the supervision of the superintendent. He must know what each teacher is doing for her class, and must secure systematic and consecutive work.

I remember well the time when it was taken for granted that all teachers in liberal Sunday Schools were in themselves, by virtue of being liberal in opinion, fountains of "Freedom, Fellowship and Character in Religion," and must be left absolutely to their own devices in their work. The



results which have followed such a system, or no system, have not been such as to warrant our confidence in it. A generation of young people has grown up in almost entire ignorance of our sacred literature, ancient and modern, with no reverence for the past, and no appreciation of our indebtedness to it, and with but little conception of positive religious faith of any kind.

From this sowing, as might be expected, our crop of active and earnest religious liberals has been but light.

It must now be plain to any one who looks into the subject, that if we expect to accomplish anything worth the cost in our schools, we must teach something, teach it earnestly and systematically; that we must give our children some clear ideas of what we hold as religious truth, and of the motives to a religious life which we accept, and strive to impress them upon their hearts. And while we explain to them, frankly, when old enough, the rational view of the Bible, we must not fail to impress upon them its value and our indebtedness to it; and, at the same time, teach them to reverence truth, whether presented in ancient or modern garb.

I believe the best results can never be attained in the Sunday School without the unifying and stimulating influence of the teachers' meeting. The "teachers' meeting," let me repeat, is indispensable to the highest success of a school. Through it each teacher may be armed with the strength of all the rest: and the superintendent, through his knowledge of and sympathy with the work of the teacher, is able to reinforce it and impress it upon the minds of the children, in general exercises, as he could not otherwise do.

If the teachers of any Sunday School are not convinced of the utility and importance of the teachers' meeting for the study of the Sunday School lessons, and for serious consultation in regard to the interests of the school, let them try it for three months, and I am much mistaken if they would ever again be willing to take up the old solitary system, in which each teacher did her work unaided, and evolved her method, or no method, from her inner consciousness. I believe thoroughly in the Sunday School work, when it is guided by intelligence and earnestness and religiousness of spirit, and is inspired by some definite purpose.

But the Sunday School which is regarded as merely a necessary adjunct of the church, to be carried on somehow, because it is the usual thing, and not from any genuine purpose to make it a means of religious culture and moral stimulus to the young, deserves Emerson's condemnation of it, as "a dead weight which is being dragged around the world."

I confess to you that my conviction of what Sunday Schools ought to be has been chiefly derived from a long experience of what they usually are not. I remember well the discouraged face of a dear young Sunday School teacher, now among the heavenly witnesses, who, fronting the want of

proper tools to work with, the absence of method in our school, the difficulty of procuring competent teachers—persons of both intelligence and religiousness, said to me, "I am convinced that we are doing no good in our school. We might as well send the children home to stay."

But the outlook to-day is far more encouraging. Our Western Sunday School Society has already, in the face of indifference and want of means, done much to aid us; and in the years to come it is destined to do much more to raise the standard of Sunday School work, and show both to parents and teachers what may be done for the culture and inspiration of our young people. Let me bespeak for it the sympathy and co-operation of all the members of this Conference.

## Condensed Sermons.

### THE NATIONAL UNITARIAN CONFERENCE AT SARATOGA.

[A Sermon preached by Rev. W. R. Cowl in the Third Unitarian Church in Chicago, October 1, 1882.]

The predictions made relative to the National Conference of Unitarian churches, whose sessions it was my high privilege to attend, have been more than verified. The indications were, in the opinion of those who were competent to judge, that the attendance would exceed that of any conference yet held by the Unitarian body; and yet the expressions of surprise heard on every hand at the number of accredited delegates present proved that the faith of our prophets had not been sufficiently large. The great church was literally crowded at every session with men and women who believe in Freedom, Fellowship and Character in Religion. As was to be expected, the New England States had, by all odds, the largest representation upon the floor of the Conference. I am curious to see the published statistics, that I may learn whether there was a single New Englander who failed to respond when ordered by his church to the front at Saratoga. I lean to the opinion that nothing but sickness or death could keep at home a genuine New England Unitarian—one who was "to the manner born," and who had been fed from childhood upon such strong muscle and brain-making food as Channing, Parker and Emerson furnished their disciples. Still, though New England could claim as her children the majority of those present, there were few sections of our great country that had not a voice and representation in that now historic meeting. Voices were heard from the Gulf States and from the Pacific slope and from nearly every Western State. It was, what it claimed to be, a *National* Conference of Unitarians, and the most sanguine could not but be surprised that there were so very few of our churches that failed to send delegates to this great national gathering.

Now, a few words, before more serious interests, concerning the appearance or physique of the



Conference. First, there were more women present than it has ever been my privilege to see in any other ecclesiastical gathering. They would probably outnumber the men; and in the church that is destined to be the church of the future, if Unitarianism is but loyal to her history and to the open-eyed methods which are the most prominent features of that history, this is as it should be; for the Unitarian church is the only American church that does not write the words "male" and "female" in its formulated statements. The woman who has a busier brain and a truer heart will not much longer be looked upon as the inferior of a man.

While in Saratoga I looked in upon the U. P. Synod, that I might contrast our meeting with theirs. There was not a woman representative of woman in that great gathering. In the back seats were a few women looking on—a mere fringe to the figures in the foreground—and not one of them dared voice the thought and the loves and the yearnings of the womanhood of America. I am satisfied that the Unitarian church, in the place given to woman at Saratoga, reaffirms her right to lead in all the religious movements of this generation.

Another feature of the Conference, generally remarked, was the presence on the floor, taking an active interest in all the discussions of the Conference, of the greatest number of venerable and saintly-looking old men it has ever been my pleasure to behold. The fact was forced upon every observer that old age could be made and ought to be made the most beautiful period of human life. The words of Jesus, our teacher and brother, were recalled, "By their fruits ye shall know them;" and with all emphasis it may be said that the system that can grow such men has every cause to rejoice in its fruitage. They were erect as youth; their speech was as brave and ringing, and their minds as nimble and as wide awake as when the mantle of Channing first fell upon their shoulders. We are accustomed to look for fixity of character in old age. Generally the aged find more joy in clinging to the past, to the friendships and customs and beliefs which, in youth and in manhood's working hours, they had embraced. But some of the grand old men of the late National Conference were as young as the youngest in their search for truth, and left the impression upon at least one in that assembly that they would part company even with Channing when the garments in which he clothed his disciples had been outgrown. Their presence in the Conference must have been an inspiration to every young and ambitious spirit. God can have no reward for well-doing more worthy our best strivings than such ripe and vigorous manliness as was to be seen in our Conference.

I wish to speak briefly of the deep and genuine earnestness that characterized each session of the convention. This was not a picnic. It was a workshop, and the men and women present wrought tirelessly for the good of the whole

church. There was no empty talk about "how earnest we all are;" no bubbling over of empty and meaningless emotion; but practical questions were discussed; great social problems were looked at, that man, as man, might be elevated and redeemed, and no problem was avoided, the knowledge of which would make the life this side the grave more worthy our love and more conducive to our happiness. I came to the conclusion that these men could find all the incentive necessary to the very highest forms of work in their love for man and the truth, and that the fear of hell was no longer requisite as a goad to continued and laborious toil for the good of others. At one of the sessions the educational work of the church was before the Conference for discussion, and able papers were read, giving the history of the several institutions of Unitarianism, and statements as to their needs and prospects for the future. Great emphasis was laid upon the necessity of providing the very best training for the men who, in the coming time, are to occupy the pulpits of the church. At this point the munificent offer of Mr. Wade, of Cleveland, was brought by Dr. Hale to the attention of the Conference. Mr. Wade, who appeared upon the platform, had offered \$250,000 (I have since learned that this offer has been increased to \$350,000) to found a college in Cleveland for the education of young men for the ministry; and the only conditions named by the large-hearted and generous donor were these: First, that the church at large should add to his gift a sum that would secure a total of \$500,000 for this great enterprise, and that the institution should forever remain "open at the top." He made this offer to the Unitarian church because he believed the devotion of the church to the truth was absolute, and that there was not, in the simple but beautiful temple of our faith, a single door closed to the truth, and that a truth spoken by Spencer or Darwin was just as welcome as if it had been spoken by Buddha or Confucius, or by Jesus the Christ.

But there may be philanthropic efforts to secure better tenement houses for tired and worthy labor, to improve the condition and distinguish between the classes of those who are described as criminal, and yet be the absence of the religious spirit. Hence, as the reporter of the Saratoga Conference, I wish to say that of all the spiritual meetings which I ever attended there were none more spiritual than these. It was announced that James Freeman Clarke would lead, on the Wednesday morning of the Conference, a social meeting. The hour set for the meeting was 9 A. M., and long before the hour had arrived the massive church was crowded. A hymn was sung, in which the great congregation joined, and I never heard a sweeter and more hearty song of praise within church walls. Then a few of the words of Jesus, our Brother, were read, and then Bro. Clarke lead in prayer,—and such a prayer! It was the communion of a great human intelligence, fully conscious of its boundaries and of its limitations,



in the presence of the Infinite and of the Absolute. The words were the words of a man who felt that he was treading, like the great lawgiver of Israel, upon holy ground. But the cry of the heart sounded aloud in that earnest prayer, above the logic of events and of the mysteries by which we are all environed. He then spoke, in the language of those of whom Jesus said, "Of such are the Kingdom of God," of the God and Father in whom he believed and trusted, and his words lifted us all into an atmosphere of hope and of confidence. Then he called upon this brother and upon that to speak of his faith in the All Father. Now I call attention to this incident in the history of that great assembly, in order to show that the great leaders of the Unitarian faith are right subjectively as well as objectively. The movement of Luther in the sixteenth century, that of Whitfield and of Wesley, when the Church of England had become corrupt, were not more earnest than were the men who, in Saratoga, plead for the church that is in accord with every truth and with every movement that will urge man to a higher and more ideal condition.

You will not be surprised when I tell you that in that great National Convention there was an almost infinite variety of opinion. It would hardly be an exaggeration to say that no two in that great assembly thought alike. Voices were heard sounding strangely like that of Channing, and many that had in them the radicalism of Theodore Parker, and there were still others who echoed the thought of Spencer, the greatest philosopher of modern times. Notwithstanding these differences there were no mere polemics on the floor of the conference—not one who would engage in a mere battle of words—and not one who would fight for victory merely for the sake of victory. The spirit of the assembly was this, if I was able to understand it: "Whilst we differ upon doctrine, we agree in believing in manhood and in its high destiny, and will unite in our efforts to make the pilgrimage of man through time as joyous and noble as any segment of his being in any future eternity can be."

A word of the drift of the Unitarian Church—the church that, in the language of Mr. Wade, "is always open at the top," and that, in my thought, is destined to be the church of the future. Its drift, in the very best sense of the term, is conservative. I believe an old truth is just as dear to Unitarianism as a new; where it separates from other denominations is at this point: it believes in the infinity of truth, and is as willing to hear some fresh words of insight and of inspiration as John was willing to hear, in the lonely isle of Patmos, the voice of the truth and of God. If any imagine that Unitarianism and Atheism, or Materialism, are synonymous terms, I am glad to disabuse their minds of an impression that misrepresents our pure and holy faith. The brain of Unitarianism believes in God. At Saratoga I heard men who are the peers of any American now living, praying to the All Father, and praying

in the simple and loving spirit of childhood. I can not tell you what the doctrines of our church are. We have not been as successful as the followers of John Calvin in putting all that was in our minds and in our hearts into the form of a creed. But if you will tell me the drift of the truth, I will tell you in what direction Unitarianism is now moving. Man can not announce a truth that our faith will not be the first to embrace. The first abolitionists were Unitarians: the men who first bent the knee to Evolution, as the methods of the Universe of God, were the disciples of Channing; and at the Saratoga Convention it was boldly declared that we were ready to receive any truth and any fact whose credentials were genuine, "though it compelled the church to turn its back upon the fairest history yet made by an American ecclesiastical body."

The outlook of the church is all that could be desired. We may never be great with the rabble—may not be able to build great cathedrals, such as were wrung from the poverty of medieval Europe—but we can be, and are, advocates for the truth, and for the whole truth, as it is in God. So far we have moved in the currents of God's Universe. Our faith is this:

"Truth is truth, since God is God,  
And truth the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

### SUNDAY KEEPING.

[From a recent Sermon on the Sunday Question, by CHARLES W. WENDTE.]

What a formal, joyless day was the old and Puritan Sunday. I can recall as a boy in Boston and Newport, twenty-five or more years since, that to take a ride or walk on Sunday, except to go to church; to be seen reading a secular book; to entertain friends or engage in any pursuit that yielded pleasure, was thought to be highly improper and irreligious. Sunday was a day devoted to idleness, dullness and gossip, interrupted only by devotional exercises and church-going—a day the children dreaded and few persons really enjoyed—a day of largely-wasted opportunities and a display of narrow, ascetic piety.

But a vast change has taken place in New England society since then—a change greatly for the better in nearly every essential respect. The public sentiment which made and upheld such stringent Sabbath laws no longer exists, except in little, out-of-the-way communities. The laws are still on the statute-book, it may be, but they can not be enforced, and ought not to be, for public opinion is ahead of them. They are lingering relics of a past order of society. The great influx of foreign elements into our population, bringing with them not only the freer religious traditions, but the social customs, arts and sciences of their more advanced civilization, has exerted a vast and beneficial influence upon us. In place of the poverty and toil, the bleakness and suffering of early



New England life, we witness to-day in America a vast increase in material wealth and social comfort, in intelligence and humanity. The rise of natural science and historical criticism in modern times has brought about a revolution in religious thought which has only just begun, but which will continue until the Puritan notions of Bible, Creed, Church and Sabbath are shown to be untenable and untrue. A freer, more rational and humane faith is taking possession of our people. With the death of the Puritan's religion his social standards also are transformed. In place of the ascetic and joyless morality which looked on nature as under the curse of God, beauty as a wife of the devil, and pleasure as in some sort a sin, will come an enlightened, genial and humane ideal of society, harmoniously developing, not repressing, the faculties of man's spirit, and thankfully using all the opportunities of this life for the upbuilding of the individual and society. \* \* \*

When Theodore Parker lay upon his death-bed, he inquired of his friend Frances Power Cobbe, "What day is it?" "Sunday—a blessed day." "It is a blessed day," replied Parker, "when one has gotten over the superstition of it." It is only when we free our minds from the superstition of the Sabbath, when we see in it not a supernatural but a human institution, designed for man's physical and moral upbuilding, that we can rightly understand its full blessing, and make the wisest and best use of it. Only as we go back to the spiritual freedom of him who said, "The Sabbath was made for man, not man for the Sabbath," can we rescue it alike from ecclesiastical tyranny and low self-indulgence, and make it minister to the higher welfare of society. The only possible theory of the Sabbath that can hold its own in the light of our nineteenth century is that of the human origin and secular character of the day. The law of the land already recognizes this, and rests the Sunday observance not on any religious or national sanctions, but on grounds of purely civil and moral expediency. Our United States Constitution does not even refer to the day save in one almost insignificant instance. None of our State Constitutions, save that of Vermont, alludes to it. The highest legal tribunals of our country, and notably the Supreme Court of Ohio, speak of the Sunday laws as merely civil and police regulations in the interests of public order and morality. None give it a religious significance. \* \* \*

A few suggestions from a liberal stand-point may make a little clearer our duty as individuals, citizens and Christians in this matter.

In the first place, then, Sunday should be observed as a day of rest. This regularly recurring season of rest has become a physical necessity to mankind, the more so as civilization advances, and with its minute division of labor tends to make the worker a drudge, calling into exercise only a limited range of his faculties, and so becoming more easily irksome to him. The commandment "Six days shalt thou labor, and on the seventh shalt thou rest," was written in man's con-

stitution before it was written on the tables of Moses. The Sunday rest grew out of a human and social need, and has been confirmed by centuries of human experience in all climes and by all peoples. One day in seven is none too much. When, during the French Revolution, it was decreed that there should be one day's rest in ten, the physiologists declared it was not enough, and experience showed that they were right. The Sunday rest comes into the hurry and strain of our American life with especial benefaction. The distended muscles of toil relax, the jaded nerves are released from service, the fierce competitions of business life are interrupted and abated. The brain cools, the conscience recovers its moral balance, and in the peaceful atmosphere of his home, man is reminded of his duties as a parent, a neighbor and a friend. Therefore let the State jealously guard the day of rest, lest some rapacious, unprincipled employer shall force his hands to Sunday labor, or some greedy worker, unmindful of his higher privileges, violates the laws of his own nature and sets others a bad example by continuing his toil on that day.

But here arises a nice question—What constitutes rest? Is it mere cessation from work? Surely it is more than this, or laziness might be reckoned a virtue. As man is constituted he can never be absolutely idle. Both mind and body find their normal state in activity. Rest, therefore, is not simply cessation from all labor—that soon grows irksome. It is an alternation, a change of work. By occupying himself with other and lighter employments, which call into play another set of powers than those exercised by his week-day toil, man receives the needed mental and physical refreshment—he is re-created, as we say.

This gives us, as the second object of the Sunday, the opportunity it furnishes for recreation. This is a use of it our Sabbatarian friends are unwilling to allow, and which they call a desecration of the day. Yet, if human experience is worth anything, if the teachings of physiologists and social philosophers may be relied on, man needs recreation as well as rest and religious culture. We can never have a well-developed and harmonious human nature until this is better provided for in modern life. The workingman especially (and by this term I mean all persons who labor with muscle, nerve or brain during the week, whether as day-laborers, mechanics, factory operatives, sewing girls or clerks, and whose *only extended daylight leisure is on Sunday*) needs, after the strenuous toil of the week, some relaxing and entertaining occupation. To deny this privilege and lay undue restrictions on it is a great injustice and wrong. \* \* \*

There is another side to the picture. The Sunday is not always a day of rest and recreation simply. To thousands it is an occasion of low self-indulgence, of brutal and vicious pleasures, that demoralize their victims and abuse the day. Shameful and inexcusable as this is, gladly as I would like to abate it, I do not see how it can be



wholly prevented without depriving a far greater number of well-behaved and well-meaning people of almost their sole opportunity for recreation and enjoyment. The true way of reform is not an absolute prohibition of such pleasures, but their wise regulation and supervision; an attempt by moral suasion to rescue the victims of their lust and folly, and by a gradual education of the people to elevate their tastes. \* \* \* \*

"But," urges another objector, "you would introduce among us the license and irreligion of the European Sunday." It has been my fortune to have spent numerous Sundays in the principal countries and cities of the Old World, and I do not hesitate to say that their observance of the day is decidedly superior, as regards the welfare and happiness of the people, to the old and Puritan Sunday.

When, on Corpus Christi Sunday, in Vienna, after the imposing ecclesiastical shows of the morning, I visited the Prater, or public park of the city, and found 100,000 people enjoying themselves in every conceivable manner, walking, conversing, eating and drinking, dancing and playing at games, and all without the slightest disturbance, without a single case of drunkenness among them, and on every side the most abounding good nature, kindness and cheer, I could not help contrasting it with the scenes I used to witness in American cities on the Sabbath,—the haggard, quarrelsome, drunken men and women, that lounged around the half-closed doors of the rum-shop, or wandered listlessly and unhappily about the streets. And the same pleasant sights may be witnessed on the boulevards of Paris, the Thier-garten of Berlin, and the quay at Naples. We mistake grievously when we assume that the Sunday is disregarded in Europe, or has no religious significance there. In most European countries the church doors stand continually open, and every day is a day of prayer. In Protestant America we do up all our ecclesiastical observance on a single day, and hence naturally magnify the worship of that day.

Dr. Guthrie, the eminent Scotch Presbyterian minister, writing home from Paris, remarked sadly, "We counted on one occasion, in Paris, thirty-three theatres and places of amusement open on the Sabbath day." But on coming home a little later, he writes again: "In one hour we saw in London and Edinburgh, with all their churches and piety, more drunkenness than we saw in five long months in guilty Paris." Now, which is more pleasing to the Lord, a cheerful visage or a fuddled brain? A happy pleasant laugh, or the thick and incoherent speech of intoxication? There is, indeed, a still higher way of using the day, but Sabbatarian legislation can never bring it about.

The last use of Sunday which I shall refer to is also the most obvious and fitting one,—namely, as a day of religious edification and worship. Unless it furnishes some exercise for the soul powers, as well as mental refreshment and bodily rest, the Sunday fails of its highest opportunities. The State sedulously fosters and protects this sacred

use of the day, for it recognizes that the true riches of a community are its ideal possessions, its enlightenment, virtue, and piety. Therefore let us attend with all faithfulness to this divine business of the Sunday. The church is our Mount of Transfiguration, the holy hearth around which cluster the ideal hopes and trusts of the people. But let us not be guilty of uncharity in this matter. Let every man be fully persuaded in his own mind about church-going, as about all other religious duties. The era of compulsion in church matters is ended. We may think our neighbor makes a poorer, lower use of the day than we, but this does not justify us in any attempt to force him to attend divine worship, or in erecting such barriers and restrictions that if he does not go to church he shall at least be unable to go anywhere else. The only legitimate way for the church to win back the masses who are so fast becoming alienated from her services and sacraments, is to offer them a more solid and edifying attraction in the pulpit, and a more democratic and human fellowship in the pews. Let it cease to preach obsolete and irrational dogmas that offend both reason and conscience, and deal with topics that have a more immediate and human interest. Let it make uprightness of character, not loyalty to a creed, its prime condition of membership, and manifest a charitable and brotherly—and not a suspicious and hateful—feeling towards the unbelieving and unchurched, the poor, the weak and the sinful.

When this is done,—and I am firm in the faith that some such revolution is impending in the religious world,—then the church will again become a mighty engine for good in modern society, religion manifest anew its inspiring and redemptive power, and the Sunday become man's great opportunity for spiritual culture—an open door into Christ-like virtues and heavenly hopes.

## Notes from the Field.

**BARABOO, WIS.**—The Free Congregational Society has engaged the services of the Rev. J. H. Crooker for alternate Sunday evenings during the winter. This is thirty miles away from his home at Madison, where the work will go on uninterrupted.

**CHICAGO.**—The third Unitarian Church has renovated its building with new furnaces, fresh carpets in the social room, changed the position of the organ, and generally improved things, at a cost of about \$700; and it is all provided or paid for.

**WOMAN'S WORK.**—The Wisconsin Branch of the Woman's Congregational Board raised \$2,400 last year for missionary work.—The Universalist women of Illinois raised last year, through the Woman's Centenary Association, \$372.75, and through the Association of Illinois, \$473.25; total, \$846.

**BALTIMORE, MD.**—The John Hopkins University opened with seventy new students, making a total of 186. *The Northwestern Christian Advocate* says that out of



its 449 graduates 110 are instructors and professors in other colleges and universities. Dr. Wm. B. Carpenter addressed the students at the opening exercises.

MINNEAPOLIS.—Mr. Simmons enters upon the second year of his work with a hopeful society and a balanced ledger.—Kristofer Jansen is back from over the sea. Now with his "nest full of twittering ones,"—the snow birds he brought back with him. May wife and children find as much appreciation and joy in this new world as the father. He sends us hopeful greetings from this Skandanavia of America.

THE SONS OF THE PROPHETS.—Ministers' sons do not always turn aside from the ways of their fathers. H. Price Collier, son of R. Laird Collier, was ordained to the ministry and installed as pastor of the First Parish, Hingham, Mass., on the 27th ult., and Charles J. Staples, son of Carlton A. Staples, so long identified with the Western work, was ordained as pastor of the Christian Union Church, at Reading, Mass., on the 11th inst.

DES MOINES, IOWA.—While many of us were playing, Bro. Hunting was hard at work pushing the Des Moines church, and by the first of next month, if the contributions voted by the National Conference to the Western Building Fund will be sufficiently prompt to warrant the committee to pay over \$3,000, it will enable the parish to dedicate a beautiful church free of debt. Now, brethren, hurry up your collections, and send them to Joseph Shippen, Esq., Portland Block, Chicago.

SAN FRANCISCO.—Probably the greatest literary enterprise now in course of execution on the globe is that directed by the merchant antiquarian of this city, author of "The Native Races of the Pacific States." His private library consists of 35,000 carefully indexed volumes. A dozen or more private secretaries are engaged in the preparation of material out of which the history of the entire Pacific slope will be evolved, comprising, when complete, from 35 to 40 volumes. So says the *Literary World*.

GRAND HAVEN, MICH.—We hear that the new church at Grand Haven, recently dedicated, is a gem. Rev. S. W. Sample, to whom is due large credit for carrying on the work to this successful issue, has accepted a call to the Universalist Church at Hillsdale, Mich., where he enters upon his work the 1st of November. Our sympathy and fellowship go with Mr. Sample to his new field; our anxieties remain with the new society at Grand Haven. Here also is wanted the right man—none other need apply.

OMAHA.—The Unitarian parish of this city are building a \$1,250 parsonage, in which it is hoped Parson Copeland will be comfortably quartered before the meeting of the Nebraska Conference, October 8-10th. Eleven hundred dollars of the money has been raised, but the last nerve is strained to its utmost and the remaining \$150 is beyond their reach. Here is a chance for a kindly lift on the part of some friend of the pastor or parish. This lonely outpost has fought a long and brave fight, and deserves well at the hands of its friends.

HARTFORD, CONN.—A national asylum for inebriate women! Has it come to this, sisters? And still you toy with the cut-glass decanters, and look complacently at the wine-laden sideboard, and smile condescendingly at the well-meaning fanaticism(?) of the total abstainer! This institution is not built for the low, the ignorant and the besotted women, whose shameless debaucheries are exposed in police courts; but it is built chiefly for the fashionable and refined ladies who, in countenancing the gallant dissipations of their masculine friends and admirers, have themselves been caught in the coils of this awful serpent.

ILLINOIS UNIVERSALISTS.—This body held their annual convention at St. Paul's Church, in this city, September 26-28th. Twenty-five ministers were present, four or five of whom were women. Three ministers have been ordained during the year, and six others have been licensed to preach. Dr. Thomas was given an honorary seat in the convention. The missionary interests of this body seems to be in a hopeful condition. Rev. L. G. Powers was re-elected as Superintendent of the same. Brother Powers is to give his whole time to the work. His is a broad, genial and progressive spirit, delighting in no dogmatic partizanship. His labor will be a direct contribution to the cause of Freedom, Fellowship and Character in Religion, and it will always give us pleasure to touch elbows and co-operate with him in a work that has so much in common with our own.

NEWPORT, R. I.—Bro. Wendte was the first, as far as we have heard, to try to use the steam generated at Saratoga to the practical problems set for us to do by that conference. A concise circular, setting forth the several interests for which funds were solicited, signed by the President of the Trustees, the Treasurer and the minister of the society, was distributed among all the members of the parish, accompanied with a subscription blank like the following:

I hereby subscribe the sums set against my name, as follows:

For the General Work of the A. U. A \$.....
" " Meadville School Fund,.....
" " New Orleans Church,.....
" " Southern Education Work of Mr. A. D. Mayo,.....
" " Madison and Des Moines Churches,.....

NAME,.....

ADDRESS,.....

DATE,.....

It will be seen that each donor is allowed to select his own causes. This is one of the great advantages of complex activities. It is a satisfaction to the man who pays his money to take his choice. With some slight additions in the list, we commend the above plan to all our Western parishes. Over \$800 was paid in this way by the Newport parish.

CONFERENCES.—We hope all our readers who can will avail themselves of the quickening and the renewing impulse that comes through our State Conferences. After the comparative quiet of the summer, with the courage of a fruitful year and the stimulant of the National Conference upon us, our autumnal meetings ought to be characterized with a fullness of attendance and a readiness for work exceeding any previous experience. We are



better equipped than ever before for systematic work. The Sunday School Society, Woman's Conference and the Western Conference are ready to give work and receive work. The Illinois Fraternity and Iowa Association hold a joint session at Davenport, October 24-26th. The Michigan Conference meets at Ann Arbor, Nov. 2d-4th, at which time the new church will be dedicated. The Nebraska Conference will probably meet on the eighth of November in Omaha. Steps are being taken to hold a conference at St. Joseph, Mo., later. Brethren, wake up your parishes and come along with large delegations. These conferences will arouse them and you to more courage and better work.

MONMOUTH, ILL.—On Sunday, October 8, was dedicated to the cause of Freedom, Fellowship and Character in Religion, the worship of God and the service of man, Unity Church of Monmouth. The sermon was preached by the Secretary of the Western Unitarian Conference. The prayer of dedication was offered by Rev. Mrs. Barnes, Universalist minister from Earl, Ill., and the declaration of dedication was pronounced by Rev. Mr. Powers, Superintendent of the Universalist cause in Illinois. In the evening a platform meeting was held, at which there were addresses made by the above named speakers. The church, which has been bought from the Presbyterians, has been thoroughly renovated, the interior decorated with paper, the arrangement of which displays admirable taste, a new carpet on the floor, and everything is in admirable shape for doing excellent work. This triumph is as interesting as it is unique. The liberal sentiment of a community clothing itself with a church without the help of a pastor and before it has formulated an organization. The only society formed as yet is the ladies' society, to whom is due most of the credit, as from them came the energy, the faith and the sagacity that induced the gentlemen to pay all the bills. Now they are ready for an efficient laborer. Where is the minister that has zeal, wisdom and strength sufficient to carry on the work so auspiciously begun.

CINCINNATI, OHIO.—On Thursday evening, October 5th, Rev. George A. Thayer was formally installed as pastor of the First Congregational Society of Cincinnati. The exercises were such as not only to convince him of the heartiness and earnestness of the society with which he is to labor, but it must have suggested forcibly to him the breadth of the fellowship and the largeness of his field, represented as it was there by those who had come for the purpose of bidding him welcome from points over a thousand miles apart. Bro. Calthrop came all the way from Syracuse to preach one of his inimitable sermons. Cutter came from Buffalo to breathe an installation prayer. Snyder came from St. Louis to tell the people what they had a right to expect of their minister, and it was so reasonable an expectation that we hope to give it to UNITY's larger audience ere long. Hosmer, from Cleveland, told the audience what the minister had a right to expect of them, and the Secretary of the Western Conference was there from Chicago to give and receive the right hand of fellowship. Rev. W. H. Rider, the new pastor of the Universalist Church, Cincinnati,

a kinsman of Dr. Rider, of Chicago, read the scripture. Judge Fayette Smith gave greetings in behalf of the society, and the congregation and ministers exchanged vows in the words of the old, ever-new and undying gospel. Altogether it was a most fitting introduction to what promises to be significant service in a most important field. A telegram full of sympathy and fellowship for pastor and people was read from Mr. Wendte, whose spirit was so present that it was hard to realize the absence of his body. Surely, he labored well in Cincinnati, and his friend, classmate and brother, Mr. Thayer, has entered into his labors.

## Correspondence.

DEAR UNITY: I hope these adaptations which I have made of the Long Meter Doxology and the Gloria Patri may be of service to others. I have longed for some adaptation to these old helps to worship, but finding none, I tried my own hand. We use them with good satisfaction in our church, and find it is much better to have the choir and minister preach the same doctrine than that the pulpit should say one thing and the choir sing the opposite:

Praise God, from whom all blessings flow;  
Praise Him all creatures here below;  
Praise him ye heavenly hosts above;  
Praise Him who is Eternal Love.

Glory be to God, the Father, our Creator and our Redeemer;  
Whose love was ours in the beginning, is now and ever shall be,  
world without end. Amen.

Cordially,

ALBERT WALKLEY.

## The Unity Club.

### OUTLINES FOR THE STUDY OF WILLIAM CULLEN BRYANT, HIS POEMS.

Planned for home-reading and two or more class-meetings with written papers and conversation. The page-references are to Appleton's "Household Edition." Consult Symington's "Biographical Sketch of Bryant," or Parke Godwin's longer "Biography and Correspondence."

#### I. NATURE: "HER VISIBLE FORMS."

(1) Woods.	PAGE.	Hills.	PAGE.
ENTRANCE TO WOOD.	24	REVISITING COUNTRY.	91
FOREST HYMN.	79	SUMMER RAMBLE.	113
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		Fields.	
YELLOW VIOLET.	23	MIDSUMMER.	107
INVITATION TO COUNTRY.	232	FRINGED GENTIAN.	128
ROBERT OF LINCOLN.	229	DEATH OF FLOWERS.	92
PAINTED CUP.	196	OCTOBER.	99
PRAIRIES.	130	NOVEMBER.	70

Conversation.—Compare the thought of our four poets before Nature: (1) Bryant's love of Nature aloof from Man. See the Bryant-picture in Lowell's "Table for



Critics;" but is this picture as true of Bryant's later poems? (2) Lowell's thought in "L'Envoi," after the Sonnets. (3) Longfellow's thought,—Man and Nature together, each symbolizing the other. (4) And Whittier's way,—Man with Nature as a background. Now, which of the four thoughts is nearest yours?—Do you hear any echoes of Wordsworth in Bryant? Where? Compare them as poets of Nature.

(2) Waters.	PAGE.	Winds.	PAGE.
FOUNTAIN (beginning). -	185	MAY EVENING. -	325
SCENE ON HUDSON. -	115	SUMMER WIND. -	57
NIGHT JOURN'Y OF RIVER. -	237	GLADNESS OF NATURE. -	105
TIDES. -	252	VOICE OF AUTUMN. -	219
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		WINDS. -	188
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SNOW SHOWER. -	225	TO NORTH STAR. -	74
LITTLE PEOPLE OF SNOW. -	297		

*Conversation.*—Notice how rarely Bryant uses personification; waves are dear to him as waves, winds as winds.—Does a nature like Bryant's imply little feeling, or feeling controlled?—Is he a photographer or an artist?—In what poems does he sing of Beauty? What phase of Nature stirs him most? Which means most to you? Are Nature's meanings absolute, or do we see as we are? Bring written answers to the following questions:

Which of the Nature-poems holds the best pictures?

Which of the Nature-poems helps you most?

Give a motto for each of the six sections above, in Bryant's own words.

Make a calendar of the New England months in bits of Bryant's verse.

## (3) The Human Race.

	PAGE.		PAGE.
THE AGES	11	PLANTING APPLE-TREE.	222
FLOOD OF YEARS.	344	SONG OF SOWER.	244
APPENINES.	159	EVENING REVERY.	194
PRAIRIES.	130	FOUNTAIN.	185
WALK AT SUNSET.	37	NIGHT JOURNEY OF RIVER	237
DISINTERRED WARRIOR.	106	UNKNOWN WAY.	212
CROWDED STREET.	206	THE PATH.	308
HYMN OF CITY.	129		

*Conversation.*—Notice how he treats Man as part of Nature; and how the flow of life pervades his thought of both,—and this in a double aspect.—Flow,—is the thought of progress also strong in him? Has Bryant much of the optimism, the prophecy, of Lowell's "Sonnet XII," Longfellow's "Nun of Nidaros," Whittier's "My Triumph?" What poems show it?—Has the "aboriginal element," so strong in Bryant, much poetic value? Cf. "Hiawatha" and Whittier's Indian legends.—The noblest poem of the last seven above?

## II. "FAITH TO THINGS UNSEEN."

### (1) Liberty.

	PAGE.		PAGE.
ANTIQUITY OF FREEDOM.	198	AFRICAN CHIEF.	101
OH! MOTHER OF	214	DEATH OF SLAVERY.	317
SEVENTY-SIX.	166	WM. TELL.	118
MARION'S MEN.	134	ROMERO.	93
NOT YET.	262	ITALY.	253
COUNTRY'S CALL.	263	MASSACRE AT SCIO.	43
RETURN OF BIRDS.	310	GREEK PARTISAN.	108
AUTUMN WALK.	313		

*Conversation.*—Does Bryant's philosophy interfere with his patriotism? Does love of the race show a broader or a more careless mind than love of country? Compare our poets as patriots. Recall Lowell's "On Board the '76." Can you trace the editor's politics in the poet?

### (2) Life-in-Death.

	PAGE.		PAGE.
OLD MAN'S COUNSEL.	- 191	WAITING BY GATE.	- 260
SNOW SHOWER.	- - 225	CLOUD ON WAY.	- - 250
LIFE.	- - - 174	TWO TRAVELLERS.	- - 341
THANATOPSIS.	- - 21	BURIAL OF LOVE.	- 217
OLD MAN'S FUNERAL.	- 49	LAND OF DREAMS.	- - 215
HYMN TO DEATH.	- 39	TWO GRAVES.	- - 109
FLOOD OF YEARS.	- - 344	BURIAL PLACE.	- - 34
		JUNE.	- - - 83

*Conversation.*—Why does the Death-thought fascinate him so? Which poem gives the best idea of the thought? The story of Thanatopsis as America's earliest "poem." Is it a "heathen poem?" Does it express resignation or triumph? Compare Thanatopsis, written at eighteen, with Flood of Years, written at eighty-one. Does Bryant's thought of immortality seem to change? How few poems of *Life* he wrote! Can you find any? And how few poems about living friends!

### (3) God.

	PAGE.		PAGE.
WATER-FOWL. - - -	26	HYMN TO NORTH STAR.	74
ORDER OF NATURE. -	329	FOREST HYMN. - -	79
LOVE OF GOD. - - -	149	HYMN OF SEA. - -	203
BATTLE-FIELD. - -	181	HYMN OF CITY. - -	129
		FELLOW-WORSHIPERS.	348

*Conversation.*—What is the central thought of his religiousness? Compare his "Ages" (sixth stanza), "Sower" (last st.) and "Water-Fowl," with Lowell's "shadow"-stanza in "Crisis," Longfellow's "Christmas Bells" (last st.), and Whittier's "Eternal Goodness."

## III. THE POET AND HIS FRIENDS.

### (1) Friends.

		PAGE.
HYMN TO DEATH.	} B.'s FATHER.	39
THE PAST.		121
CONSUMPTION.	} B.'s SISTER.	54
DEATH OF FLOWERS.		92
OH! FAIREST OF	- - - - -	82
FUTURE LIFE.	} B.'s WIFE.	183
LIFE THAT IS.		240
OCTOBER, 1866.	- - - - -	327
THE MAY SUN SHEDS.	- - - - -	218
THE CONQUEROR'S GRAVE.	- - - - -	220
THE TWENTY-SEVENTH OF MARCH.	- - - - -	231

### (2) Himself.

	PAGE.		PAGE.
A LIFE-TIME. . . .	336	REVISITING COUNTRY.	91
RIVULET. . . . .	50	NEW AND OLD. . . .	249
WINTER PIECE. . . .	29	NOV. 3, 1861. . . .	266
GREEN RIVER. . . .	27	WAITING BY GATE.	260
I BROKE THE SPELL.	83	JUNE. . . . .	83
I CANNOT FORGET. .	88	THE POET. . . . .	306

*Conversation.*—The restless, wistful boy,—the man accepting his city-work, but longing for Nature and solitude,—the serene old age; how much of it can you trace in his own words?—A poet's sorrow,—Longfellow hid his in Dante, Bryant his in Homer. His translation the task of leisure hours when 72-77 years old. The secret of his eighty-three years of vigor?—Compare his motives and methods as poet with Longfellow's in "Moods" and "Poet and his Songs," Lowell's in Sonnets XIV-XIX and "Familiar Epistle" (close), Whittier's "Tent



on Beach" (stanzas 9-13).—Do you feel any monotone in Bryant, and, if Yes, do you like it? Any repulsion in his reticence? As poet has he a wide or a narrow range of sympathies? And as editor? Had he been less editor might he not have been more poet?—may not the editor have drained off the poet on the manward side, and thus left him poet of Nature? Has he any lyric quality? Any humor? What of his fancy (in "Sella," etc.)? Will Bryant grow more or less popular? Is he to be classed among "great poets?"—Bring written answers to the following questions:

Bryant's ideal character, in his own words?

Of all his poems, the three for which you thank him most?

Are there any familiar quotations from Bryant? What?

A motto in his own lines for each of the last six groups of poems.

### THE UNITY CLUB OF CINCINNATI.

The following vigorous programme of our Cincinnati friends deserves reproduction entire, to show what vigorous work its members have planned for themselves this winter. The schedule is all the more creditable, as it was shaped by the lay members of the club during the *interim* occurring between the pastorate of Mr. Wendte and Mr. Thayer.

#### ANCIENT GREECE.

The second Wednesday evenings will be devoted to the Greek Revival. Well-written papers, from fifteen to twenty-five minutes in length,—Historical, Biographical, Critical and Descriptive—will be contributed by the essayists named below. The literature, arts, laws, philosophy, institutions and domestic life of the Greeks before the Christian era will constitute the themes.

#### OCT. 11, 1882—THE POETS.

Introductory.....Mr. Wm. H. Knight.  
Homer.....Prof. Ferdinand Van Rossum.  
Pindar.....Mr. J. E. Bruce.  
Tyrtaeus.....Mrs. B. F. Lewis.

#### NOV. 8, 1882—THE LAWGIVERS.

Lycurgus.....Mr. W. C. Cochran.  
Solon.....Miss S. C. Stubbs.  
Pericles.....M. L. Hawkins.

#### DEC. 13, 1882—THE PHILOSOPHERS.

Plato.....Prof. W. H. Venable.  
Pythagoras.....Prof. Wm. L. Dudley.  
The Sophists—Higher Education.....Mr. W. Alex. Johnson.

#### JAN. 10, 1883—FINE ARTS.

Greece and Egypt.....Prof. E. S. Wayne.  
Sculpture.....Mr. Wm. F. Webb.  
Painting.....Mrs. L. A. Bansemer.  
Sappho and Music.....Mrs. Geo. F. Ireland.

#### FEB. 14, 1883—SCIENCE.

Aristotle.....Prof. E. W. Coy.  
Xenophon—Ancient Warfare.....Capt. Thos. M. Sechler.  
Practice of Medicine.....Dr. Mary N. Street.

#### MARCH 14, 1883—THE SUPERNATURAL.

Mythology and Religion.....Col. M. W. Smith.  
Greek Myths.....Prof. A. M. VanDyke.  
Hesiod's Theogony.....Mr. Edw. Barton.

#### APRIL 11, 1883—GREEK LIFE.

Domestic Life.....Mr. A. B. Champion.  
Demosthenes.....Prof. H. B. Furness.  
Æschylus and the Drama.....Mrs. Ellen M. Patrick.  
Aristophanes.....Prof. G. S. Sykes.

#### POLITICAL ECONOMY.

A class for the study of Political Economy has been arranged for the fourth Wednesdays, on the Mutual Helpfulness plan.

The text-book will be Jevon's "Primer of Political Economy," a copy of which it is expected will be procured and read by each member.

The topics will be introduced by short papers from members of the class, followed by conversation or debate.

The work of the class will be as follows, subject to rearrangement:

#### OCT. 25—INTRODUCTORY.

- The Necessity and Scope of the Science.—(1-2-3)
- History of Political Economy.
- Natural Wealth and Individual Wealth.

#### NOV. 22—THE PRODUCTION OF WEALTH. (4-5-6-7-8-9 and Chap. II.)

- Labor.—(20-21-23 and Chap. IV.)
- Capital.—Chap. V.
- Land, Labor and Capital in their Mutual Interactions.—(16-17-18-19.)

#### DEC. 27—THE DISTRIBUTION OF WEALTH.

- Wages.—(39 and Chap. VII.)
- Profits.—(41-42.)
- Rent.—(40 and Chap. X.)

#### JAN. 24—EXCHANGE.

- Value.—(70-71-72.)
- Laws of Demand and Supply.—(73.)
- Cost of Production and its Relation to Value.—(74-75.)

#### FEB. 28—MONEY.

- Its Nature and Functions.—(77-78.)
- Currency.—(79-80-81-82.)
- Credit and Banking.—(Chap. XIII.)

#### MARCH 28—INTERNATIONAL TRADE.

- Natural Conditions of International Trade.—(98-99.)
- A Debate—"Is a Protective Tariff necessary or desirable?"

#### APRIL 25—GOVERNMENT.

- Its Functions, from the side of Economy.—(98.)
- Taxation.—(95-96-97.)
- The Laissez-faire Theory. (J. S. Mill.)

The figures in brackets indicate the sections or chapters in the Primer which treat of the subject.

The work of the club is entrusted to three Standing Committees, to-wit: On Culture, On Helpfulness, On Amusements. Mrs. Livermore opens the Sunday Lecture Course, January 7, 1883.

## The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

#### LITERARY NOTES.

Of Prof. J. H. Allen's work, "Our Liberal Movement in Theology," the *Literary World* says: "Of the general tone of the book we can speak with praise. Aside from a natural tendency to hero-worship and a proneness to superlatives in speaking of the lights of liberal scholarship and eloquence, Mr. Allen's judgments are candid and sober. Alike to his own circle of religionists and to the larger number of thoughtful men beyond these lines, the book will be welcome and instructive." The *True Religion* says of the same work, "Nowhere else have we seen the way marked so plainly from the old to the new."—Robert Collyer has a breezy and characteristic review of Miss Baker's "A Summer in the Azores," in the September *Dial*, in which occurs this graphic bit of description of the Chicago of the early days, "When the Board of Trade met in a room of no great space on South Water street, and the bulls were very small calves, and the bears cubs of very small account, and corners were not heard of—barring corner lots; in the days before the Wigwam, when Widow Clarke's mansion lay far to the southern line of the city, and Chicago avenue lay far north, and the pigs were not afraid of the policeman beyond Superior street; when the cows went out to pasture on the prairies, and had not far to go, and the herdsman's horn sounded for them through what were then the still morning hours; when the little parks within the city were planted with old tin cans, the great parks unheard of, and Lincoln park was the cemetery for our dead; when we were all poor by comparison, but merry as May-day, for the world was young on the lake shore, and, while each man fought for his own band, we all fought for the clan, and were known wherever we went by the way we stood up for Chicago as the very choicest spot on the habitable globe, predestined and called already and bound in good time to be justified and glorified."—The *Literary World* says that Webster's Spelling Book, Adams' Arithmetic, Colburn's Mental Arithmetic and Brown's Grammar are the only school books that have held their place in the schools for half a century.—W. Sloan Kennedy, in the *Litera-*



ry World for October 7, gives a timely hint to lovers of Emerson's poetry; if they wish to secure his poetry complete they must hasten to buy the earlier editions, for in the final editions many passages have been omitted, some lines that have already become famous have been condemned by the critical and conscientious author. For the benefit of those who have failed to secure the earlier editions, the above mentioned article contains the condemned passages, from which they can be transferred into the individual copy of the Emersonian student.—H. H. Furness, probably the highest authority on Shakespeare in this country, says: "There are only three public libraries in England which, in their Shakespearean departments, are superior to that in Boston,—the British Museum, the Bodleian and Trinity College, Cambridge.—McMillen & Co. are soon to publish a work on Spinoza, by James Martineau.

OUR LIBERAL MOVEMENT IN THEOLOGY: Chiefly as shown in Recollections of the History of Unitarianism in New England. Being a closing course of lectures given in the Harvard Divinity School. By Joseph Henry Allen, Lecturer on Ecclesiastical History in Harvard University; Honorary Member of the (Unitarian) Supreme Consistory of Transylvania; Author of "Hebrew Men and Times," and "Fragments of Christian History," etc. Boston: Roberts Bros. 1882. Price, \$1.25.

By request of the members of the school who heard them, these lectures are published. Happy will succeeding classes be if they hear words so wise and calm, so true to the best spirit of our movement, and so fully abreast of the best scholarship of this generation. Besides Dr. Hedge there is scarcely another man among us able to speak with such knowledge and with such critical poise of the movement of which he has been a part. He is tender towards the old, he is hospitable to the new, and he is able to select the good in both without being carried away by prejudice or enthusiasm. Sometimes the frankness of his criticism suggests a state of mind too judicial, if appearing in one of less experience and sagacity. There is little here to quicken young blood, and one wonders whether the lecturer, did not his too great modesty restrain him, might not give us a few triumphant notes to stir his pupils to action with a more vivid faith to quicken their thought and shape their deeds. The tribute of Dr. Hedge to the memory of Bellows and Emerson is printed as an appendix, fitly illustrating the theme of the volume. G. B.

A PAID MINISTRY. Have Friends any Testimony on the Subject? If so, what is it? Journal Office, Philadelphia. pph. p. 24.

This is the title of a pamphlet sent out from the office of the *Journal*, an organ of the Hicksite branch of the Society of Friends, published in Philadelphia. The pamphlet consists of letters from a number of representative members of that division of the Society in America upon the question of a paid ministry. The discussion arose from a statement made by Saml J. Levick, a prominent minister of the Hicksite body, in a sermon delivered in Philadelphia, that Friends do not object to any man receiving money for preaching, but only object to being taxed for the support of a ministry with which they are not in sympathy; and "in his opinion Friends do not aid enough toward the support of their own ministers," etc. To confirm his first statement he quotes a letter written about 1654 by Edward Burrough, an eminent English minister of that day and a martyr to his principles. If this testimony is to be relied upon, the ministry of the Society of that time were supported either

from a general fund or by the congregation where the ministry was exercised. Freedom in this was the chief thing, "that none be forced to maintain such as they do not approve, be they true or false." According to this letter the title "hireling ministry" was not applied to the just reward of a faithful minister by his people, but against the extortionate taxes levied for the support of men and doctrines that they did not approve.

Those taking part in this discussion are divided in opinion respecting the remuneration of the ministry of their own Society, the majority opposing it. It is pleasant to notice, however, that the strong protest of a few years ago against the paid ministry of other societies has been modified and opprobrious terms are condemned. One writer says: "I have heard what seemed to me to be the gospel from men who were maintained, and I have heard what did not seem to be the gospel from those who were not paid; so I conclude that to those who are truly consecrated the question of money is secondary."

The little pamphlet is worth reading as an exponent of the views of the majority of the Society on this subject. F. L. R.

## The Exchange Table.

### TINY TOKENS.

The murmur of a waterfall  
A mile away,  
The rustle when a robin lights  
Upon a spray;  
The lapping of a lowland stream  
On dipping boughs,  
The sound of grazing from a herd  
Of gentle cows,  
The echo from a wooded hill  
Of cuckoo's call,  
The quiver through the meadow grass  
At evening fall.  
Too subtle are these harmonies  
For pen and rule;  
Such music is not understood  
By any school.  
But when the brain is overwrought  
It hath a spell,  
Beyond all skill and human power,  
To make it well.  
The memory of a kindly word  
For long gone by,  
The fragrance of a fading flower  
Sent lovingly;  
The gleaming of a sudden smile,  
Or sudden tear,  
The warmer pressure of the hand,  
The tone of cheer,  
The hush that means I can not speak,  
But I have heard!  
The note that only bears a verse  
From God's own word;  
Such tiny things we hardly count  
As ministry,  
The givers deeming they have shown  
Scant sympathy;  
But, when the heart is overwrought,  
O, who can tell,  
The power of such tiny things  
To make it well!

Francis Ridley Havergal.

HOW TO OBTAIN FREE PASSAGE AROUND THE WORLD.—"Adopt the Jewish religion, and go to Russia. Thence you will be ejected and forwarded by way of Lemberg to America by the emigration agent. In America, assume the garb and appearance of a Chinaman, and you will be despatched to China. There give yourself out as a Russian, and you will be returned to that country, from which you may again be expelled as a Jew, and returned to Austria."—*Paris Figaro*.



**A GENEROUS GIFT.**—The family of the late Geo. Henry Lewes have presented the philosophical and scientific portions (over two thousand volumes) of his library to Dr. Williams' trustees, in order that the books may be available to special students at the library in Grafton street, London. The only condition attaching to the generous gift is that the books be arranged on distinct shelves, and that each volume bear some record that it formed a part of the "George Henry Lewes Library."—*Exchange.*

**A THOROUGHbred TORY.**—John Ruskin, being once solicited to contribute to a fund devoted to restoring Warwick Castle, replied in the following sensible manner: "I am at this hour endeavoring to find work and food for a boy of seventeen, one of eight people,—two married couples, a woman and her daughter, and this boy and his sister,—who all sleep together in one room, eighteen feet square, in the heart of London; and you call upon me for a subscription to help rebuild Warwick Castle! Sir, I am an old and thoroughbred Tory; and as such I say, if a noble family cannot rebuild their own castle, in God's name let them live in the nearest ditch till they can."—*The Index.*

**POET, PATRIOT AND ORATOR.**—On the 10th of August the Norwegian poet and novelist, Bjornstjerne Bjornson, celebrated the twenty-fifth anniversary of the publication of his first work. The ovations of his grateful countrymen converted the day into a national festival—not only the poet, but the patriot and orator being honored. Bjornson has from his youth up taken a deep interest in the political life of Norway, and ceaselessly worked for the independence of his country from the house of Bernadotte. His opposition to the amalgamation of Norway with Sweden led him into a personal quarrel with King Oscar II., which, however, has only served to endear him to the people.—*New York Evening Post.*

**A MALIGNED CHARACTER.**—"I once had the honor of dining with Charles Dickens in London, and among the guests was a splenetic old gentleman whose name I shall not divulge, but who was well known in English society at the time. He had but recently been introduced to Dickens, and he spoke little and then abruptly, until the meal was almost over; then he suddenly turned to Dickens and said in an apparently displeased and irritable tone: 'Mr. Dickens, I think if you had known the more latent worriments and private troubles of Mr. Pecksniff's life, and the many provocations which I am sure he must have had, you would scarcely have presented him to the world in so unfavorable a light.' 'But, surely,' said Dickens, smiling, 'I drew the character as I had created, and to my mind perfected it, and I portrayed Mr. Pecksniff's shortcomings and displeasing attributes as they presented themselves to me in my ideal.' 'Well,' said the old gentleman, 'Have it your way, Mr. Dickens, but I shall always believe Mr. Pecksniff was not so despicable a man as you make him.' And there was considerable suppressed laughter among the company."—*Correspondent of New York Tribune.*

**REV. JOHN W. CHADWICK**, in the interest of beauty, makes an appeal to save Niagara Falls from the manufacturers. "The situation would be sad enough if we had come to the end of spoiling and wasteing,—if the last factory had been built where noble trees once interlaced their branches, if the last tail-race had been constructed, the last dung heap piled, where once the bank was sweet and clean and fair. But the process of deterioration is not beginning to abate. It is gathering volume and momentum every day. In two years from the present time Goat Island will be upon the market; and, unless it is purchased "by the people and for the people" of New York or the United States, it will be given over to the private manufacturer to miserably despoil. \* \* \* There is but one way out of the muddle.

It is in vain to look to private enterprise to rehabilitate the fading beauty of Niagara. Private enterprise, left to itself, will build more factories, cut down more trees, blast and sear, sear and blast, all that is not already seared and blasted. Nothing can save Niagara but its public ownership, either by the State of New York or by the United States. \* \* \* There are those who have this matter in their hands, and much at heart, who will shortly set about to condense the public sentiments of the country in regard to it into definite action. In the meantime, let those whose attention has already been arrested be not unmindful of any opportunity that may present itself to them to keep the ball a-rolling. In course of time there may be petitions to circulate and sign; and, when the Unitarian Conference meets at Saratoga, if it does not pass a resolution approving of the movement which has been set on foot, it will not be because such a resolution is not urged on its consideration. Then and there we shall discuss the establishment of a Divinity School at Cleveland, and not, I trust, without some definite result. But at Niagara there is a Divinity School of God's own founding, which should not be permitted to die out. No dogma is taught, but the spirit of awe and worship is upon every wave that rolls. It is for us to see to it that this spirit is impeded by no human artifice. For our children and our children's children, Niagara must be more beautiful than it has been for us,—as beautiful as it was in days when it was the

'Still unravished bride of quietness.'"

—*The Christian Register.*

#### HINTING FOR A TEXT.

The good pastor was known among his perhaps envious brethren as a "sensational" preacher. One day while he was sitting in his study, immersed in thought, with a heap of crumpled newspapers on the floor beside him, Deacon Bullit came in. After a few preliminary remarks, the pastor said:

"Bullit, I want a subject for my next Sunday's sermon, and I can't think of a thing. Can you suggest a theme?"

"I don't know," said the deacon, reflecting.

"I've been through the whole of that pile of newspapers, telegraph columns, police columns, even the advertising columns, and there is nothing striking among them."

"Let's see; you preached against the Mormons three weeks ago? That was the Sunday I was away."

"There's nothing in that. I've 'gone for' the Mormons twice since last fall. Then, you know, I preached last Sunday about the big railroad accident at Dunkard's Creek, and in the afternoon I had a discourse about the snow storm."

"Nothing more in the Guiteau case, is there?"

"No, the people are tired of it. Three sermons on that subject are as much as they can stand. Do you think I could stir things up with another discourse pitching into City Councils, or, say, the management of the Water-works?"

"I don't know. Maybe you might. The last time you went for Councils the church was crowded; all the councilmen came, and the collection was the largest since New Year's."

"But I couldn't repeat that story about the colored man and the mule, could I? That was the best thing in the sermon, I think."

"It brought down the house, that's certain."

"Laughed, didn't they? But I couldn't tell it again, and so I guess I won't take up Councils. I have half a notion to discuss the Panama Canal question. Do you think the people would feel an interest in that? I might preach about the Panama Canal in the morning and about the small-pox epidemic in the evening. The spread of the small-pox interests everybody."



"Yes; but why not devote the sermon chiefly to the history and value of vaccination?"

"It might answer. Nobody knows how hard it is to find fresh and interesting subjects. Things happen so inconveniently. Just as likely as not there will be a big fire in the city late Saturday night, after my two sermons are written, and when it will be too late to write another with the fire as the theme."

"You could extemporize about it;"

"But not so well; not so well. By the way, Bullit, have you heard the rumors that Cashier Smith of the Tenth National Bank, is a defaulter?"

"I believe there are reports of that kind afloat."

"That would be a lively theme! Suppose I take it up in a general sort of a way, and make it sensational? That might do for the morning, and then I could give a blast at the variety theatres in the evening. Or I could devote my evening sermon to the tariff and the morning one to the balloon expedition to the North Pole. You would be surprised how little help I get now from the newspapers. A man may skim over fifty without finding a single theme that will draw a full house and excite the curiosity of the congregation."

"Have you looked anywhere but in the newspapers?"

"N-n-no? Excepting in the Report of the Board of Trade and in a couple of the Reviews."

"Didn't refer to the Bible, of course?"

"Well, I'll tell you, deacon, the people are tired of Scriptural subjects. They want something novel and exciting. Of course it seems a little queer to throw the Bible over; but a man has to meet popular expectation and my theory is to reach sinners one way if you can't reach them the other. That's sound, isn't it?"

Before the deacon left, the pastor had it arranged to preach one sermon on the boiler explosion at Hackensack, and another upon cultivation of the carp as a food fish.—*Our Continent.*

## ON DEATH.

Thackeray said he knew "one small philosopher," meaning himself, "quite content (after a pang or two of separation from dear friends here) to put his hand into that of the summoning angel, and say 'Lead on, O Messenger of God our Father, to the nearest place whither the Divine goodness calls us!' We must be blindfolded before we can pass, I know; but I have no fear about what is to come, any more than my children need fear that the love of their father should fail them. I thought myself a dead man once, and protest that the notion gave me no disquiet about myself. At least the philosophy is more comfortable than that which is tinctured with brimstone."—*Letter to Prof. Reed, Philadelphia.*

## Announcements.

A joint conference of the Iowa Unitarian Association and the Fraternity of Illinois Liberal Religious Societies will be held at Davenport, Iowa, October 24, 25 and 26. A full attendance of Iowa and Illinois members is requested, and a cordial invitation extended to all friends of liberal religious proclivities. The following is the programme:

TUESDAY EVENING, OCTOBER 24.

7.30 P. M.—Conference sermon, Rev. W. R. Cowl, Chicago, Ill.

WEDNESDAY, OCTOBER 25.

9.00 A. M.—Devotional meeting, led by Rev. C. Covell, Buda, Ill.

10.00 A. M.—Opening addresses, by the Presidents.

10.30 A. M.—Paper, Rev. J. V. Blake, Quincy, Ill. Discussion.

2.00 P. M.—Paper, "What think ye of Christ? Whose son is he?" Judge Tiffany, Chicago, Ill.

3.00 P. M.—Paper, Rev. Anna J. Norris, Grinnell, Iowa.

7.30 P. M.—Address, "Crime, Criminals and Prison Reform," Major R. N. McClaughy, Joliet, Ill.

THURSDAY, OCTOBER 26.

9.00 A. M.—Devotional meeting, led by Rev. May A. Safford Humbolt, Iowa.

10.00 A. M.—Paper, "Unitarian Conversions," by Rev. M. J. Miller, Geneseo, Ill.

11.00 A. M.—Paper, "What is the matter with Rational Religious Enterprise in the West?" Rev. D. H. Rogan, Cedar Rapids, Iowa. Discussion.

2.00 P. M.—Paper, "The New Duty of Religion," Mrs. Anna B. McMahon, Quincy, Ill.

3.00 P. M.—Sermon, "The Soul's Yearnings," Rev. Jenk. Ll. Jones, Chicago, Ill.

7.30 P. M.—Platform meeting, addresses by several ladies and gentlemen.

Reduced rates on the C. B. & Q., and C. R. I. & P. railroads are expected.

Secretaries, { Mrs. C. T. COLE, Mount Pleasant, Iowa.  
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Dante.....Rev. H. M. Simmons, Minneapolis.

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The Christianization of Iceland...Prof. R. B. Anderson, University of Wisconsin.

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